

# The St. Mark Lion

A merely parochial newsletter of St. Mark's Parish, Denver, Colorado.  
May and June 2002 Vol. cxxvii No. v

Jaroslav Pelikan

*The Melody of Theology, A Philosophical Dictionary,*  
HARVARD UNIVERSITY PRESS  
CAMBRIDGE, MASSACHUSETTS, 1988

## Mary

OUT of the sparse details of the life of the mother of Jesus as portrayed in the Gospels, Christian piety and theology have constructed a picture that fulfills the prediction ascribed to her in the *Magnificat*: "From this day forth, all generations will count me blessed" (Luke 1:48). Surely, neither the maid of Nazareth nor the writer of the third Gospel could have foreseen how, through the development of doctrine, that prophecy has been fulfilled. Nor could they have anticipated that she was, as the prophet Simeon said of her Son, "destined to be a sign which men reject" (Luke 2:3). At each successive stage in the history of the Christian picture of Mary faith and doctrine have gone different ways in different portions of Christendom.

Probably the earliest allusion to Mary in Christian literature is the reference to Jesus in Galatians 4:4 as "born of a woman." As parallels in Old and New Testament (not to forget Macbeth) suggest, the phrase is a Hebraic way of speaking about the essential humanity of a person. When applied to Jesus, it was intended to assert that he was truly human, in opposition to the attempt, later seen in the Docetists, to deny that he had a completely human life. Therefore the phrase made of Mary the guarantee of the reality of the Incarnation. That insistence has been the irreducible minimum in all the theories about Mary that

have appeared in Christian history. Those who deny the virgin birth usually claim to do so in the name of this insistence upon true humanity. Those who defend the virgin birth usually maintain that the true humanity was made possible when the Virgin accepted her role as the guarantee of the Incarnation: "I am the Lord's servant; as you have spoken, so be it" (Luke 1:38). This is the original source of the title "coredemptress" assigned to Mary in Roman Catholic theology, though the term has come to connote a more active participation by the Virgin in the redemption of mankind.

By far the most voluminous narratives about Mary in the New Testament are the infancy stories in Matthew and Luke. In their present form, both accounts make a point of asserting that Jesus was conceived in the womb of Mary without any human father (Matt. 1:18-25; Luke 1:34-37). The most voluminous discussions of Mary in post-biblical literature have also been those dealing with her virginity. On the basis of those narratives, it was the unanimous teaching of

all the orthodox fathers of the church that Mary conceived her Son with her virginity unimpaired, a teaching enshrined in the Apostles' Creed and concurred in by the classical Reformers as well as by most Protestant believers since the Reformation. Only with the rise of Protestant theological liberalism did this teaching begin to lose the universal support it had enjoyed. One of the major points in the attack by fundamentalism upon this liberalism is the insistence on the literal accuracy of all the miracle stories in the Bible, especially those dealing with the miraculous conception of Jesus.

The first major theological controversy over Mary had to do with the propriety of applying to her the title of *Theotokos*, "God-bearer" or "Mother of God." The title itself was a logical development of doctrine from the dogma of the full deity of Christ as this was established during the fourth century, and those who defended that dogma were also the ones to draw the deduction. By the end of the fourth century the title had successfully established itself in various sections of the church, and at the Council of Ephesus in 431 it was formally approved. In the devotion of Eastern Christendom the *Theotokos* (Russian *Bogorodica*) has played a major role, also becoming one of the favorite subjects for icon painters. Through its incorporation in the *Ave Maria*, the title "Mother of God" has been





circulated throughout Western Catholicism. By the approval it received in both Lutheran and Reformed confessions during the period of the Reformation, the title assured itself a place in the theology, though not the piety, of orthodox Protestantism.

One corollary that could be deduced from the New Testament assertion of Mary's virginity, not only "before birth" but "in birth and after birth," to use the usual phrases. The Apostles' Creed appears to teach at least her virginity "in birth" when it says "born of the Virgin Mary." The doctrine of the perpetual virginity has no explicit warrant in the New Testament, and in addition posed two problems for biblical interpretation, both of which were discussed in detail by defenders of the perpetual virginity, from Jerome to Luther. To the argument, on the basis of such a bible title for Jesus as "first-born" (Luke 2:6), that Mary must have borne further children, these defenders replied that an only child is a first-born child no less than is the eldest of several. The other biblical problem was that of the "brothers" of Jesus referred to several times in the New Testament. Defenders of the perpetual virginity explained these either as kinsmen or as children of Joseph by a previous marriage. Partly because of these problems, the doctrine of *Semper Virgo* has not enjoyed unanimous support, despite its official dogmatic status.

As the doctrine of perpetual virginity implied an integral purity of body and soul, so in the opinion of many early theologians Mary was also free of other sins. In a discussion aimed at proving the universality of sin, Augustine spoke for the Western Church when he wrote: "We must accept the holy Virgin Mary. Out of respect for the Lord I do not intend to raise a single question on the subject of sin. After all, how do we know what abundance of grace was granted to her who had the merit to conceive and bring forth Him who was unquestionably without sin?" But it was the distinction between original and actual sin, firmly established in Western theology by the same Augustine, that eventually compelled a further clarification of what the sinlessness of Mary meant. Was she free of original sin? And if so, how? Thomas Aquinas took a representative position when he taught that her conception was tarnished, but that God suppressed and ultimately extinguished original sin in her, apparently before she was born; but this position was opposed by the doctrine of the immaculate conception, systematized by Duns Scotus (ca. 1265-1308) and finally defined as Roman Catholic dogma in 1854 by Pope Pius IX (1846-1878). According to this dogma, Mary not only was pure in her life and in her birth, but also "at the first instant of her conception was preserved immaculate from all stain of original sin, by the singular grace and privilege granted her by Al-

mighty God, through the merits of Christ Jesus, Savior of mankind."

When the immaculate conception was promulgated, petitions began coming to the Vatican for a definition regarding the assumption of the Virgin into heaven, as believed by most Roman Catholics and celebrated in the Feast of the Assumption: the *lex orandi* of worship, they requested, should become *lex credendi*. During the century that followed, more than eight million persons signed such petitions; yet Rome hesitated, the doctrine being difficult to define on the basis of either Scripture or tradition. No account of the place and circumstances of Mary's death was generally accepted in the early church, no burial place acknowledged, and no miracles credited to relics of her dead body. But such arguments from silence did not suffice to establish dogma, and even the earliest doctrinal and liturgical tradition appeared relatively late in history. Pope Pius XII (1939-1958) made the dogma official in 1950, declaring that "the immaculate Mother of God, the ever Virgin Mary, when the course of her earthly life was run, was assumed in body and in soul to heavenly glory." As it was formulated, the dogma left open the question of Mary's death.

Even those churches which have most vigorously criticized the mariolatry they claim to find in Eastern Orthodoxy and Roman Catholicism have hailed her as (in the words of a widely used Protestant hymn) "higher than the cherubim, more glorious than the seraphim." As she had prophesied, from that day forth, all generations have counted her blessed. §

#### Some observations regarding St. Mary the Virgin

This brief essay by Dr. Pelikan should prove very useful in dispelling popular misgivings about Church's teaching regarding the Virgin Mother of our Lord Jesus Christ. Orthodox and Catholic Christians will notice that some matters of her life have not been touched on this essay, such as:

- 1) The Presentation of the Virgin as a child in the Temple by very devout and saintly parents who in thanksgiving to God gave their daughter to be raised in that holy place in preparation for her extraordinary vocation.
- 2) The Virgin Mary asked her son Jesus to perform the first miracle at Cana of water into wine which he did in honour of her request thereby prefiguring the Lord's Supper in which He takes wine and by blessing and thanksgiving gives His sacred blood to the Apostles to drink -and commands this action to be continued ever after by His faithful and obedient Church.
- 3) The giving of the Virgin to the care of St. John at the Cross reveals the spiritual and devout relationship of the Disciple (and all disciples) to the Mother of God as we are made sons of God by adoption and grace.



# SAINT MARK'S PARISH KALENDAR AND LECTIONARY

*May / June / July, Anno Domini 2002*

Sunday, May 12.

**LOW SUNDAY (First Sunday after Easter)**

MATINS: II Kgs. 4:18 - 37 / Luke 24:13-35

MASS: *Quasi modo* (White)

VESPERS: Job 19:1, 13-27a / John 14:1-14

Monday, May 13.

**Eastertide Feria**

MATINS: Exod. 24 / I Peter 1:1-21

MASS: *Quasi modo* (White)

VESPERS: Isa. 43:8-21 / Mark 5:22-end

Tuesday, May 14.

**St. Boniface, Martyr**

MATINS: Exod. 25:1-22 / I Peter 1:22 - 2:10

MASS: *Protexisti* (Red)

VESPERS: Isa. 43:22 - 44:5 / Luke 7:11-16

Wednesday, May 15.

**Eastertide Feria**

MATINS: Exod. 31 / I Peter 2:11-end

MASS: *Quasi modo* (White)

VESPERS: Isa. 44:6-23 / John 11:1-44

Thursday, May 16.

**Eastertide Feria**

MATINS: Exod. 32:1-24 / I Peter 3:8-end

MASS: *Quasi modo* (White)

VESPERS: Isa. 44:24 - 45:13 / John 5:19-30

Friday, May 17.

**Eastertide Feria**

MATINS: Exod. 32:30 - 33:end / I Peter 4

MASS: *Quasi modo* (White)

VESPERS: Isa. 45:14-end / John 6:25-58

Saturday, May 18.

**St. Venantius, Martyr**

MATINS: Exod. 34:1-14 / I Peter 5

MASS: *Protexisti* (Red)

VESPERS: Isa. 46 / Mark 12:18-27

Sunday, May 19.

**SECOND SUNDAY AFTER EASTER**

**Comm. St. Dunstan of Canterbury, Bishop & Confessor**

**Comm. St. Pudenciana, Virgin & Martyr**

MATINS: II Sam. 1:19-end / John 20:24-end

MASS: *Misericordia Domine* (White)

VESPERS: Ezek. 34:11-16, 30-31 / John 10:1-11

Monday, May 20.

**St. Ethelbert of East Anglia, King and Martyr**

MATINS: Exod. 34:27-end / Col. 1:1-17

MASS: *Protexisti* (Red)

VESPERS: Isa. 47 / Acts 3:12-end

Tuesday, May 21.

**Eastertide Feria**

MATINS: Exod. 35:20 - 36:1 / Col. 1:18 - 2:5

MASS: *Misericordia Domine* (White)

VESPERS: Isa. 48:1-11 / Acts 10:34-43

Wednesday, May 22.

**St. Constantine the Emperor, Equal-to-the-Apostles**

MATINS: Exod. 40:17-end / Col. 2:6 - 3:3

MASS: *Justus et palma* (White)

VESPERS: Isa. 48:12-21 / Acts 13:14-39

Thursday, May 23.

**Eastertide Feria**

MATINS: Num. 9:1-5, 15-end / Col. 3:4 - 4:1

MASS: *Misericordia Domine* (White)

VESPERS: Isa. 49:1-13 / Acts 17:22-31

Friday, May 24.

**St. Vincent of Lerins, Confessor**

MATINS: Num. 10:1-13, 29-end / Col. 4:2-end

MASS: *Os justi* (White)

VESPERS: Isa. 49:14-23 / Acts 26:1-23

Saturday, May 25.

**St. Aldhelm, Bishop of Salisbury & Confessor**

**Comm. St. Urban, Pope & Martyr**

MATINS: Num. 11:1-17 / Philemon

MASS: *Statuit ei* (White)

VESPERS: Isa. 49:24 - 50:end / Acts 9:32-end

Sunday, May 26.

**THIRD SUNDAY AFTER EASTER**

**St. Augustine of Canterbury, Apostle of the English**

MATINS: II Sam. 12:15b-23 / John 21:1-19

MASS: *Jubilate Deo* (White)

VESPERS: Exod. 14:5-end / Rom. 6:1-18

Monday, May 27.

**St. Bede the Venerable, Priest, Confessor & Doctor**

MATINS: Num. 11:16-end / Ephes. 1:1 - 2:3

MASS: *In medio* (White)

VESPERS: Isa. 51:1-8 / I Cor. 15:1-11

Tuesday, May 28.

**St. Germanus of Paris, Bishop & Confessor**

MATINS: Num. 13:1-3, 17-25 / Ephes. 2:4-end

MASS: *Statuit ei* (White)

VESPERS: Isa. 51:9-16 / I Cor. 15:12-22

Wednesday, May 29.

**Eastertide Feria**

MATINS: Num. 13:26 - 14:10 / Ephes. 3

MASS: *Jubilate Deo* (White)

VESPERS: Isa. 51:17-end / II Cor. 5:5-end



Thursday, May 30.

**St. Felix, Pope & Martyr**

MATINS: Num. 14:11-25 / Ephes. 4:1-16

MASS: *Protexisti* (White)

VESPERS: Isa. 52:1-12 / Rom. 1:1-12

Friday, May 31.

**St. Petronilla, Virgin**

MATINS: Num. 14:26-end / Ephes. 4:17-end

MASS: *Vultum tuum* (White)

VESPERS: Isa. 52:13 - 53:end / Rom. 6:1-13

Saturday, June 1.

**Eastertide Feria**

MATINS: Num. 16:1-40 / Ephes. 5:1-21

MASS: *Jubilate Deo* (White)

VESPERS: Isa. 54 / Rom. 14:1-9

Sunday, June 2.

**FOURTH SUNDAY AFTER TRINITY**

**Ss. Marcellinus, Peter & Erasmus, Martyrs**

MATINS: II Esd. 2:42-47 / John 11:17-39a, 41-44

MASS: *Cantate Domino* (White)

VESPERS: Gen. 8:6-12, 15-16 & 9:8-16 / Mark 12:18-27a

Monday, June 3.

**Eastertide Feria**

MATINS: Num. 16:41 - 17:11 / Ephes. 5:22 - 6:9

MASS: *Cantate Domino* (White)

VESPERS: Isa. 55 / Phil. 3:7-end

Tuesday, June 4.

**St. Petroc, Abbot**

MATINS: Num. 17:12 - 18:24 / Ephes. 6:10-end

MASS: *Os justi* (White)

VESPERS: Isa. 56:1 - 57:2 / II Cor. 1:1-10

Wednesday, June 5.

**St. Boniface of Mentz, Bishop & Martyr**

MATINS: Num. 20:1-13 / Heb. 1:1-12

MASS: *Exsultabo* (Red)

VESPERS: Isa. 57:10-end / II Cor. 4:6 - 5:1

Thursday, June 6.

**Eastertide Feria**

MATINS: Num. 20:14-end / Heb. 1:13 - 2:13

MASS: *Cantate Domino* (White)

VESPERS: Isa. 58 / Rom. 8:1-17

Friday, June 7.

**Eastertide Feria**

MATINS: Num. 21:1-9 / Heb. 2:14 - 3:end

MASS: *Cantate Domino* (White)

VESPERS: Isa. 59 / I Cor. 15:35-end

Saturday, June 8.

**Ss. Medardus & Gildardus, Martyrs**

MATINS: Num. 21:21-end / Heb. 4:1-13

MASS: *Sancti tui* (Red)

VESPERS: Isa. 60 / Rev. 21:1-7

Sunday, June 9.

**FIFTH SUNDAY AFTER EASTER (Rogation Sunday)**

**Comm. St. Columba of Iona, Abbot**

**Comm. Ss. Primus & Felician, Martyrs**

MATINS: Ezek. 37:1-14 / Luke 24:36-49

MASS: Litany & Procession (Violet), *Vocem juncunditatis* (White)

VESPERS: Job 14:1-15 / Matt. 19:16-29

Monday, June 10.

**Rogation Monday**

**Comm. St. Margaret, Queen of Scots, Widow**

MATINS: Deut. 28:1-14 / Matt. 6:24-end

MASS: *Exaudivit* (Violet)

VESPERS: Deut. 8 / James 1:1-17

Tuesday, June 11.

**ST. BARNABUS THE APOSTLE**

**Comm. Rogation Tuesday**

MATINS: Isa. 64 / Luke 11:1-13

MASS: *Mihi autem* (Red)

VESPERS: I Kgs. 8:22-40 / James 4

Wednesday, June 12.

**Vigil of the Ascension**

**Comm. Rogation Wednesday**

**Comm. Ss. Basilides, Cyrinus, Nabor & Nazarius, Martyrs**

MATINS: Jer. 14 / John 6:27-63

MASS: *Vocem juncunditatis* (White)

VESPERS: Gen. 5:18-24 / Ephes. 4:1-13

Thursday, June 13.

**THE ASCENSION OF OUR LORD**

MATINS: II Kgs. 2:1-15 / Heb. 4:14 - 5:10

MASS: *Viri Galilaei* (White)

VESPERS: Dan. 7:9-14 / Luke 24:44-end

Friday, June 14.

**St. Basil the Great, Bishop, Confessor & Doctor**

**Comm. Within the Octave of the Ascension**

MATINS: Num. 22:1-35 / Heb. 6

MASS: *In medio* (White)

VESPERS: Isa. 61 / I Peter 3:8-end

Saturday, June 15.

**Within the Octave of the Ascension**

**Comm. Ss. Vitus, Modestus & Crescentia, Martyrs**

MATINS: Num. 22:36 - 23:26 / Heb. 7

MASS: *Viri Galilaei* (White)

VESPERS: Isa. 62 / Phil. 2:1-11

Sunday, June 16.

**SUNDAY AFTER THE ASCENSION**

MATINS: II Kgs. 2:1-22 / Acts 1:1-14

MASS: *Exaudi, Domine* (White)

VESPERS: Deut. 34 / John 14:15-27

Monday, June 17.

**Within the Octave of the Ascension**

**Comm. St. Botolph of Boston, Abbot**

MATINS: Num. 23:27 - 24:end / Heb. 8:1 - 9:12

MASS: *Viri Galilaei* (White)

VESPERS: Isa. 63:1-6 / John 14:1-14



# JUNE 2002

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>O Son of God, the only-begotten, who, having conquered death, didst pass from earth to heaven: who, as Son of Man, art seated in great glory on thy throne, receiving praise from the whole angelic host: grant that we, who in the jubilant devotion of our Faith, celebrate thine Ascension to the Father, may not be fettered by the chains of sin to the love of this world; and that the aim of our hearts may unceasingly be directed to the heaven, whither thou didst ascend in glory, after thy Passion. Amen. [Mozarabic Rite].</p>						<p>1</p> <p>St. Nicomede</p> <p>Matins 7:30 AM</p> <p>Evensong 5 PM</p>
<p>2</p> <p><b>EASTER IV</b></p> <p>Low Mass 8AM</p> <p>Sung Mass 10AM</p> <p>Evensong 4 PM</p>	<p>3</p> <p>Eastertide Feria</p> <p>Matins 7:30 AM</p> <p>Evensong 5 PM</p>	<p>4</p> <p>Eastertide Feria</p>	<p>5</p> <p>St. Boniface</p> <p>Matins 7:30 AM</p> <p>Evensong 5 PM</p>	<p>6</p> <p>Eastertide Feria</p> <p>Matins 7:30 AM</p> <p>Evensong 5 PM</p>	<p>7</p> <p>Eastertide Feria</p> <p>Matins 7:30 AM</p> <p>Evensong 5 PM</p>	<p>8</p> <p>Eastertide Feria</p> <p>Matins 7:30 AM</p> <p>Evensong 5 PM</p>
<p>9</p> <p><b>EASTER V (Rogation)</b></p> <p>St. Columba</p> <p>Low Mass 8AM</p> <p>Sung Mass 10AM</p> <p>Evensong 4 PM</p>	<p>10</p> <p><b>Rogation Monday</b></p> <p>St. Margaret, Queen of Scots</p> <p>Matins 7:30 AM</p> <p>Evensong 5 PM</p>	<p>11</p> <p><b>St. Barnabus</b></p> <p>Matins 7:30 AM</p> <p>Evensong 5 PM</p>	<p>12</p> <p>Vigil of the Ascension</p> <p>Matins 7:30 AM</p> <p>Evensong 5 PM</p>	<p>13</p> <p><b>ASCENSION OF OUR LORD</b></p> <p>Matins 7:30 AM</p> <p>Evensong 5 PM</p> <p>Mass 7 PM</p>	<p>14</p> <p>St. Basil the Great</p> <p>Matins 7 AM</p> <p>Mass 7:30 AM</p> <p>Evensong 5 PM</p>	<p>15</p> <p>Within Octave</p> <p>Matins 7 AM</p> <p>Mass 7:30 AM</p> <p>Evensong 5 PM</p>
<p>16</p> <p><b>SUNDAY AFTER THE ASCENSION</b></p> <p>Low Mass 8AM</p> <p>Sung Mass 10AM</p> <p>Evensong 4 PM</p>	<p>17</p> <p>Within Octave</p>	<p>18</p> <p>St. Ephrem Syrus</p> <p>Evensong 6 PM</p> <p>Mass 7 PM</p>	<p>19</p> <p>Ss. Gervasius and Protasius</p> <p>Matins 7 AM</p> <p>Mass 7:30 AM</p> <p>Evensong 5 PM</p>	<p>20</p> <p><b>Octave of the Ascension</b></p> <p>Matins 7 AM</p> <p>Mass 7:30 AM</p> <p>Evensong 5 PM</p>	<p>21</p> <p>Feria</p> <p>Matins 7 AM</p> <p>Mass 7:30 AM</p> <p>Evensong 5 PM</p>	<p>22</p> <p><b>Vigil of Pentecost</b></p> <p>St. Alban</p> <p>Matins 7 AM</p> <p>Mass 7:30 AM</p> <p>Evensong 5 PM</p>
<p>23</p> <p><b>WHIT-SUNDAY (Pentecost)</b></p> <p>Low Mass 8AM</p> <p>Sung Mass 10AM</p> <p>Evensong 4 PM</p>	<p>24</p> <p><b>Whit-monday</b></p>	<p>25</p> <p><b>Whit-tuesday</b></p> <p>Evensong 6 PM</p> <p>Mass 7 PM</p>	<p>26</p> <p><b>Ember Day</b></p> <p>Matins 7 AM</p> <p>Mass 7:30 AM</p> <p>Evensong 5 PM</p>	<p>27</p> <p>Within Octave</p> <p>Matins 7 AM</p> <p>Mass 7:30 AM</p> <p>Evensong 5 PM</p>	<p>28</p> <p><b>Ember Day</b></p> <p>St. Irenaeus</p> <p>Matins 7 AM</p> <p>Mass 7:30 AM</p> <p>Evensong 5 PM</p>	<p>29</p> <p><b>Ember Day</b></p> <p>Matins 7 AM</p> <p>Mass 7:30 AM</p> <p>Evensong 5 PM</p>
<p>30</p> <p><b>TRINITY SUNDAY</b></p> <p>Low Mass 8AM</p> <p>Sung Mass 10AM</p> <p>Evensong 4 PM</p>	<p><i>Nativity of St. John Baptist, transferred to July 1</i></p> <p><i>Ss. Peter &amp; Paul, transferred to July 3</i></p>	<p>His Grace, Bishop Basil, will be at St. Luke's Parish (Boulder) for Vespers on Saturday, 8 June, and at St. Columba's Parish (Lafayette) for Evensong on Sunday 9 June. Please call these parishes for the exact service times.</p>				





Father Michael Hull & Presbytera Deborah (seated front) with Erik and Beth Swansen and at far right St. Mark's parishioners Capt. Joseph and Susan Mahan. For the first time, St. Mark's and St. Augustine's parishioners joined together for a Paschal brunch. About 100 folk from the two parishes participated this year.

The St. Mark e-mail addresses :  
 wrdean@westernorthodox.com  
 wrdean@earthlink.net  
 are no longer in service.

We discovered in April that a hacker was sending out e-mails from our St. Mark's e-mail address (but not our computer) with an attached virus. This represents one of several methods by which our website, our fax machine, and our telephones have been under attack for many months. We get as many as twenty or more junk faxes a day, numerous hangup calls from 'out of area' and an avalanche of porn, gambling, financial scamming, weight loss, and drug solicitation e-mail spam every day even with earthlink's 'spaminator' blocking hundreds of them. This appears to be some individuals' or groups' way of trying to interrupt our communications. Sorry for the inconvenience. We have changed our website password and use a new e-mail address which for obvious reasons shall not be given out just yet. Never-the-less our website is very popular with over 5,000 visitors a month and thousands of downloads of documents, especially Lux Occidentalis and back issues of the LION.

If you have an important communication for St. Mark's put a stamp on it and send to:

1405 South Vine Street  
 Denver, CO 80210

A new St. George icon for St. Mark's written from the hand of Mary Sullivan Coit. We now have four warrior Saint icons on the West wall thanks to many benefactors.



Matushka Deborah has returned from caring for her mother. Erena Campbell has made a miraculous comeback. They would like to thank everyone for their prayers, cards, and phone calls. We are hoping that Erena will be visiting us in Denver soon.



Justin Thomas Spratta here with Vanessa Mahan, was baptised Easter. Even after about two years attending Liturgy and Church School Classes which included catechetical instruction.



Mary Carlson, Matushka Deborah, Maryalice Western, and Rosalyn Roe all assisted with the Paschal Brunch. Thanks to Matushka Elizabeth McDonald and many of the Church Women and all who brought dishes and desserts for a really enjoyable social and spiritual gathering. Thanks to Deacon Vladimir and the Choir and Cantors and Readers and Acolytes and Altar Guild who served the Holy Week and Paschal liturgies.



Tuesday, June 18.

**St. Ephraem Syrus, Deacon, Confessor & Doctor**  
**Comm. Within the Octave of the Ascension**

**Comm. Ss. Mark & Marcellianus, Martyrs**

MATINS: Num. 26:1-4, 52-56, 63-end / Heb. 9:11-end

MASS: *In medio* (White)

VESPERS: Isa. 63:7-16 / John 14:15-end

Wednesday, June 19.

**Ss. Gervasius & Protasius, Martyrs**

**Comm. Within the Octave of the Ascension**

MATINS: Num. 27:12-end / Heb. 10:1-34

MASS: *Loquetur* (Red)

VESPERS: Isa. 63:17 - 64:end / John 15:1-16

Thursday, June 20.

**The Octave Day of the Ascension**

**Comm. Translation of St. Edward, King & Martyr**

MATINS: Num. 32:1-33 / Heb. 10:35 - 11:22

MASS: *Viri Galilaei* (White)

VESPERS: Isa. 65:1-16 / John 15:17 - 16:11

Friday, June 21.

**Feria**

MATINS: Deut. 31:1-13, 24-26 / Heb. 11:23 - 12:2

MASS: *Exaudi, Domine* (White)

VESPERS: Isa. 65:17-end / John 16:12-end

Saturday, June 22.

**The Vigil of Pentecost**

MATINS: Deut. 32:48-end & ch. 34 / Heb. 12:1-13

MASS: *Cum sanctificatus* (Violet / Red)

VESPERS: Isa. 66:1-2, 13-23 / John 17

Sunday, June 23.

**THE SUNDAY OF PENTECOST (Whitsunday)**

**Comm. Translation of St. Etheldreda, Queen and Abbess**

MATINS: Joel 2:28-end / John 3:1-16

MASS: *Spiritus Domini* (Red)

VESPERS: Gen. 2:7-10, 15-24 / Acts 2:14-24, 36-39

Monday, June 24.

**THE NATIVITY OF ST. JOHN BAPTIST**

**Comm. Monday in Whitsun Week**

MATINS: Mal. 3:1-12 / Matt. 3

MASS: *De ventri matris* (White)

VESPERS: I Kgs. 1:1-15 / Luke 9:46-end

Tuesday, June 25.

**Tuesday in Whitsun Week**

MATINS: Isa. 10:33 - 11:10 / Heb. 13

MASS: *Accipite jucunditatem* (Red)

VESPERS: Ezek. 47:1-12 / Acts 3:1 - 4:4

Wednesday, June 26.

**Ember Wednesday in Whitsuntide**

**Comm. Ss. John & Paul, Martyrs**

MATINS: Ezek. 2:1 - 3:14 / Ephes. 4:1-16

MASS: *Cibavit eos* (Red)

VESPERS: Isa. 52:1-10 / Acts 4:5-31

Thursday, June 27.

**Thursday in Whitsun Week**

MATINS: Ezek. 3:15-end / Gal. 5:16 - 6:8

MASS: *Spiritus Domini* (Red)

VESPERS: Jer. 31:27-37 / Acts 4:32 - 5:11

Friday, June 28.

**Vigil of the Holy Apostles**

**Comm. Ember Friday in Whitsuntide**

**Comm. St. Irenaeus of Lyons, Bishop & Martyr**

MATINS: Jer. 33:14-end / John 20:19-29

MASS: *Dicit Dominus Petro* (Violet)

VESPERS: Ezek. 3:4-14 / Matt. 4:12-end

Saturday, June 29.

**SAINTS PETER AND PAUL, APOSTLES**

**Comm. Ember Saturday in Whitsuntide**

MATINS: Ezek. 34:1-16 / John 21:1-22

MASS: *Nunc scio* (Red)

VESPERS: Zech. 3 / I Peter 4:12 - 5:11

Sunday, June 30.

**TRINITY SUNDAY**

**Comm. St. Paul the Apostle**

MATINS: Gen. 1:1 - 2:3 / John 1:1-18

MASS: *Benedicta sit sancta Trinitas* (White)

VESPERS: Job. 38:1-7 & ch. 42:1-5 / Rev. 19:5-16

Monday, July 1.

**Within the Octave of the Holy Apostles**

MATINS: Joshua 1 / Matt. 3

MASS: *Mihi autem* (Red)

VESPERS: Song of Songs 2:1-6 / Luke 1:5-25

Tuesday, July 2.

**THE VISITATION OF ST. MARY THE VIRGIN**

**Comm. within the Octave of the Holy Apostles**

MATINS: Isa. 7:10-14 / Luke 1:5-28

MASS: *Salve, sancta parens* (White)

VESPERS: Song of Songs 2:7-14 / Luke 1:39-45

Wednesday, July 3.

**St. Leo II, Pope & Confessor**

**Comm. within the Octave of the Holy Apostles**

MATINS: Joshua 21:43 - 22:9 / Matt. 9:18-34

MASS: *Sacerdotes tui* (White)

VESPERS: Gen. 14:18-20 / Mark 14:22-25

Thursday, July 4.

**THE FEAST OF CORPUS CHRISTI**

MATINS: Prov. 9:1-6 / I Cor. 10:15-17

MASS: *Cibavit eos* (White)

VESPERS: Exod. 16:14-18 / John 6:47-58

Friday, July 5.

**Within the Octave of Corpus Christi**

**Comm. Within the Octave of the Holy Apostles**

MATINS: Joshua 23 / Matt. 10:16 - 11:1

MASS: *Cibavit eos* (White)

VESPERS: Zech. 8 / Acts 18:24 - 19:20



# God Sees Not With the Eyes of Man

by  
Susan Eklund

"God sees not with the eyes of man. Man beholds only the outward appearance, God looks on the heart. And he shall find it here, and he shall find it beautiful, as I do."

Brother Cadfael in *The Leper* of St Giles

According to *The Practice of Religion*, the late Rev'd Dr. Archibald Knowles explains that - "Holy absolution or the sacrament of penance is the confession of sins to God in the presence of a priest, 'God having given power and commandment to his ministers to pronounce to his people, being penitent, the absolution and remission of their sins.'" We may have learned this in our Inquirers' class or in Confirmation class when we were young. This may have been our only exposure to the concept of penance depending on our history. As we grow older, our lives get significantly more difficult; and we spend the rest of our lifetime learning about real penance. Initially, it is part of our fallen human nature to resist the discomfort of confronting our own sins. This discomfort may manifest itself in many ways such as depression, self-esteem and control issues. Sometimes we can resolve these "issues" by performing an extensive self-examination. We can learn about self-examination by using any number of guides, i.e., St Augustine's Prayer Book, to explore in what ways we have sinned. Most use lists based on the Ten Commandments or the Seven Capital Sins. In our heart of hearts, where sacramental life is all that exists, the discomfort of sin only increases with the knowledge that we can, must and should reveal that sin to God in order to get relief and feel resolved to be whole spiritually.

Many people say, "I don't have to confess to the priest, he's only a man" In the sacrament of penance, we aren't confessing to the priest as much as confessing through him. We ask God for pardon; we ask the priest for counsel, absolution and to pray for us. It is in a man's ordination that he becomes the vehicle for this wondrous gift of forgiveness. The priest is the "Ambassador of Our Lord" in that he heeds the command to "speak in his name." In the Gospel, Christ charges the Apostles (and, in their turn, those of Apostolic Succession) that "Whosoever sins ye remit, they are remitted unto them." The absolution is conditioned in faith, love and repentance. In repentance, we let the ultimate charity of the crucifixion cleanse our souls. It echoes George Herbert's well known poem, *Love*. "And know you not, says Love, who bore the blame?"

In the Western church there exists the time-honoured practice of spiritual kinship. This kinship helps us keep each other on even keel by giving us someone who we trust

and in whom we can confide our difficulties. Although this person may not be a confessor they are placed in our lives to help us navigate the sea of faith. In our own tradition we have such excellent examples as Saint Columba, Walter Hilton, the unknown writer of the *Cloud of Unknowing* and Dame Julian of Norwich.

Dame Julian had lived in the world losing her husband and children to the plague. Her perspective on the troubles that were laid before her was more in relation to the people who sought her advice. Dame Julian followed a monastic rule called the *Ancren Rule*, written for Anchorites. She lived with a lay servant, in a small cell (about twice the size of our Lady of Walsingham Chapel) attached to the church, with a space in the sanctuary wall for her to receive the sacrament. Part of the *Ancren Rule* was to live behind a black curtain, usually with a white cross sewn on it. Many people in Norwich and the surrounding areas found consolation and comfort at that curtain. She filled the role of a spiritual guide, christian counselor and confessor. She was someone who had seen enough of the world to know its tragedies and she was one of their own community. Although she could not give them formal absolution, she could help them have peace of mind. She prayed with them and for them after they'd gone home, unburdened and hopeful. She charged nothing, her charity and compassion were free, although some who had been helped by her counsel would leave gifts of food and other necessities for her. No christian counseling fees to be charged to the insurance company, no co-payments for outpatient treatment and no referral necessary. She could, however, "lay one out" spiritually. She is more astute of the Human Condition than most who claim counselor by college degree. From her *Revelations of Divine Love*-

When we begin to hate sin and to amend ourselves according to the laws of holy church, there still persists a fear which hinders us, by looking at ourselves and our sins committed in the past, and some of us because of everyday sins . . . And the perception of this makes us so begone and depressed that we cannot see any consolation. Sometimes we mistake this fear for humility, but it is not humility but a reprehensible blindness and weakness.

As there are two sides to each coin, there are two sides to confession: Ours and Gods'. By spiritual kinship, our side can be helped along by the wounding of our pride with examination of conscience. After all, who doesn't say more to their best friend than to their confessor? There are three given elements to our repentance: Contrition, confession and satisfaction/amendment of life. Contrition is sorrow for sin. Our emotions betray us, just like little children. We lie to ourselves and we try to lie to God by justifying our sins. All sin separates us from God. By recognizing the



and, we also, as Orthodox Christians, have a recognized way to remit it. This leads us to the step of Confession. This is actually the easiest of the three elements to perform. There is a formula that is contained in most prayer books. This exercise balances our pride against the judgment of God, which is all forgiving. But God wants us to recognize and learn from our sin, just as a parent does a child. In accepting forgiveness, we are able to perform our penance and get on with our daily lives in the love of God. In that forgiveness, we find the power to forgive ourselves. This is often a major issue in Christian counseling and usually a core self-esteem problem. With all of this soul-searching behind us, it is much easier to take up our cross and follow Him. This process along with amendment in our life is metanoia. As Dorothy Sayers states, "While God does not, and man dare not, demand repentance as a condition for bestowing pardon, repentance remains an essential condition for receiving it." We must be open to allowing sacramental forgiveness to flow in our lives.

Everyone who listens to or has listened to talk radio knows Dr. Laura or Judge Judy. We also know that they can be merciless on their clients. Part of their popularity is that they hold out until the patient/defendant admits the real problem. Usually the patient or defendant knows full well what the issues are, but they need someone to "nag them," as Dr. Laura puts it. That "someone" is one in a position of authority, (Dr/Judge - or Confessor/Saviour) who will not gild the lily and who gives them a way to remit the transgression. In the Orthodox model of confession, the priest is not here to "nag" you but to offer a penance, often a psalm or biblical passage on which to meditate, perhaps some physical demand as he sees fit, which helps to kindle your love of God and stimulate the conscience you were given by Him.

We see many churches these days that do not even practice a general confession and have only the benefit of emotion (as opposed to grace) to propel them spiritually. The Word of Christ isn't missing but the vehicle of the Holy Spirit (i.e., the sacrament) is bypassed. In these denominations, we see everything from divorce recovery workshops and 12-step programs, to prayer pods. Although these things are not intrinsically bad, they do not take the place of sacramental forgiveness. These places have "winning attitudes" and are "desperate for the presence of God" yet are missing the necessary sacramental components to achieve these things fully. Christian counseling and support groups have taken the place of the confessional and of spiritual kinship in a loving relationship with a holy soul in the form of a spiritual mother or father. These things are a method of attempting to fill a spiritual gap in a belief system that does not avail itself of the sacramental grace of the confessional. They have had to substitute many things to compensate for the loss of the sacrament of confession.

In the traditional orthodox/catholic view, we have always been given the opportunity to make amends by "doing those things which we OUGHT to do." Even in general confession, we are given a method for meditating on and confessing (even if it's only in our hearts) the wrongs we have committed. In personal confession, we search out and offer on the altar of pride our sacrifice of sin. The priest is only the conduit for the Holy Spirit to bestow the gift of forgiveness. The priest knows that the real penance is the prior self-examination of our hearts. This is the place where our true spirit can be revealed as something we may see as through a glass darkly. It is only in our complete love and trust in God that we may see ourselves as He does.

"God looks on the heart....and He shall find it beautiful as I do."

#### Source Notes:

The Leper of Saint Giles, Ellis Peters, Mysterious Press 1981 New York.

The Practice of Religion, the late Reverend Archibald Campbell Knowles, D.D. Morehouse-Barlow Co New York.

Unpopular Opinions-21 essays, Dorothy Sayers, London, 1951

#### Love (III)

Love bade me welcome; yet my soul drew back,  
Guilty of dust and sin.

But quick-eyed Love, observing me grow slack  
From my first entrance in,

Drew nearer to me, sweetly questioning  
If I lacked anything.

"A guest," I answered, "worthy to be here":

Love said, "You shall be he."

"I, the unkind, ungrateful? Ah, my dear,  
I cannot look on thee."

Love took my hand, and smiling did reply,

"Who made the eyes but I?"

"Truth, Lord; but I have marred them: let my shame  
Go where it doth deserve."

"And know you not," says Love, "who bore the blame?"

"My dear, then I will serve."

"You must sit down" says Love, "and taste my meat."

So I did sit and eat.

George Herbert, 1633

Norton Anthology of Poetry, 1970 New York p.126.



## Boy Scout Troop 89

sponsored by St. Mark's Church, at a May 6th Board of Review, has granted Eagle Scout designation to Luke Roth.

The Eagle Scout rank is the highest advancement rank in Scouting. A Boy Scout must fulfill requirements in the areas of leadership, service, and outdoor skills. To advance through the ranks (Tenderfoot, Second Class, First Class, Star, Life, and Eagle) a Scout must pass specific tests that are organized by requirements and merit badges all to be completed before the Scout reaches age 18.

The Eagle rank has always carried with it a special significance, not only in Scouting but as a young man enters higher education, business, industry, and community service. Only about four percent of all Boy Scouts reach the Eagle rank. It is a mark of excellence.

To be eligible for Eagle rank, Luke Roth had to earn 21 merit badges and perform a service project of significant value to the community. In March 2002, Luke planned, organized, and directed a neighborhood clothing and book drive with the help of other Scouts in Troop 89.

Luke will graduate from South High School on May 14th where he has been active in varsity tennis and is a member of the National Honor Society. He will attend Colorado State University at Fort Collins this Fall.

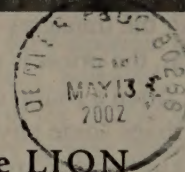
Of the more than 100 merit badges available, 21 must be earned to qualify for Eagle Scout. Of this group, 12 badges are required, including First Aid, Citizenship in the Community, Citizenship in the Nation, Citizenship in the World, Communications, Environmental Science, Personal Fitness, Personal Management, Camping, and Family Life. In addition, a Scout has a choice between Emergency Preparedness and Lifesaving and a choice among Cycling, Hiking, and Swimming.

There is an Eagle award left on the surface of the Moon by Neil Armstrong. The honor guard for President Franklin D. Roosevelt's Inauguration (1933) consisted of 100 Eagle Scouts. Eagle Scouts have become Olympic stars, U. S. Senators, Presidents (G. Ford), Pulitzer Prizewinners, and include in their ranks Stephen Spielberg, the film maker.

### THE ST. DUNSTAN PLAINSONG PSALTER

After about three months of use and correction the *St. Dunstan Plainsong Psalter* has been received from the printer in a new Draft edition. Several parishes have asked for multiple copies of the second Draft so as to assist the Lancelot Andrewes Press in producing, D.v., a first real Edition by perhaps the end of summer this year.

This second Draft includes an additional two hundred pages of Canticles, forms of Morning and Evening Prayer noted, and commentary on the Psalter, the Offices, the Canticles, and the use of Plainsong. This second Draft edition is 450 pages in a sturdy paper binding. The texts and commentary and tutorials are totally non-revisionist and have no place in the libraries of the enlightened or the temples of the renewed. We hope to produce a first Edition for sale on about 1 September 2002. The estimated retail price will be \$25 with special pricing for choirs and schools.



The LION  
St. Mark's Parish  
1405 So. Vine Street  
Denver, CO 80210-2336

(Address Correction Requested)



The LION is a merely parochial publication of St. Mark's Parish of Denver, Colorado. Fr. John C. Connely, Rector. Matushka Deborah is Staff Photographer and Bookstore Manager. The LION is not an official publication of any entity. Subscriptions are \$10/yr USA and \$16/yr Canadian and Overseas.

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